

SONNET.
ON THE NEW YEAR.
Now let there be an earth and an end of sin,
And let the old year pass away;
The glorious reign of holiness begin,
And Satan's empire to the dust be hurled!
Let Peace, at last, a final victory win!
Let War's red banner be forever furled!
Root out, mankind! to love and bless each other;
Forget each hateful caste, each jarring creed;
Build in every man a friend and brother,
And minister to him as he hath need.
Are ye not children of a common Father?
Then to His will implicitly give heed:
Scorn and poverty shall disappear,
And perfect bliss shall crown each new-born year!
W. L. G.

THE HAPPY NEW YEAR.
Oh! who has not felt, when a new year is born,
A glow of delight running over his frame?
When loved ones are waiting his earliest dawn,
To wish him a happy new year with the same?
Oh, say, are there those in this land on whose care
Never sounded the greeting—a happy new year?
Methinks of a people who sigh when the light
Has ushered to bring another long year;
A year on whose bosom no moment is bright,
Whose nighty retainings bring sorrow and fear.
Then think ye it strange that they hold it not dear,
Nor welcome with gladness our happy new year?
Methinks of the millions, who measure with pain
Each wearisome round of the annual sun;
Whose pleasure is bondage, whose profit a chain,
Whose hopes the dark grave when their journey is done.
Then think ye it strange that they mark with a tear
The birth of their far, but our happy new year?
Now England! far over thy valleys and hills
The spirit of Freedom is winging her way;
With peace, health, and plenty, thy measure she fills,
And knowledge and virtue rejoice in her way.
Then pity the bondman—his sorrowing hear;
And wish him a chainless and happy new year.
HAYES, Dec. 25, 1840. A.

Tenth District.
The election for a Representative to Congress, in the Tenth District, will take place on the 10th instant. The regular candidates are Nathaniel B. Borden, (whig,) and Henry Williams, (democratic.) The "third party" candidate is George W. Johnson, a new organizationist, we suppose—for we have never heard of him as an abolitionist, until recently. The "Abolitionist" is making strenuous efforts once more to prevent a choice; and to effect this object, new organization has been made as many clerical politicians as possible to organize the people of the District, in opposition to the claims of Mr. Borden—to wit: Rev. Mr. Phelps, Rev. Mr. Torrey, Rev. Mr. Lee, Rev. Mr. Josiah Leavitt, and we know not how many more of the same cloth. To carry out the force to the height of the ridiculous, a "prize banner" is to be given, by some of the seceders from the Boston Female Anti-Slavery Society, to the town which shall give the highest number of votes for Johnson!! We cannot believe that any clear-sighted, reflecting, sagacious friend of the anti-slavery cause will be caught by any such trick or device. The opposition to the election of Mr. Borden assumes the guise of uncompromising abolitionism; but, in our opinion, it mainly grows out of the fact, that Mr. B. is a Vice President of the Massachusetts Anti-Slavery Society, and also President of the Fall River Society—and, of course, has no sympathy with that sectarian faction which is seeking to excite an ill-mannered spirit in the anti-slavery ranks. When the plotters against the unity of our enterprise—the men who have resorted to every kind of misrepresentation to accomplish their designing purpose—the Vandal enemies of the broad platform of human rights—the seceders from old constitutional abolitionism—when such men pretend to be jealous of the integrity, and anxious for the success of the anti-slavery cause, to the sacrifice of all other considerations, he must be shallow indeed who can be duped by their political artifices.

Though we regret that Mr. Borden voted in favor of the election of Harrison and Tyler, and, with our views of duty, think that in so doing he departed from the true anti-slavery standard, yet we are not disposed to abandon him any more than we are such men as George Bradburn of Nantucket, and John Rankin of Ohio, both of whom committed the same error, tho' their reasoning was different from our own, but whose intentional fidelity to our cause is unquestionable. We therefore hope Mr. Borden will be elected.

The Liberty Bell.
We advise all our anti-slavery friends in this quarter, who wish to make a beautiful and acceptable New Year's gift to any of their acquaintances, to purchase copies of the LIBERTY BELL, for 1841. It has been got up with elegance and taste; and its contents are much above mediocrity. The first article in it is on 'England and America,' from the pen of the Rev. Benjamin Godwin of England, a name that stands high on the anti-slavery lists on both sides of the Atlantic. Its spirit is excellent, its style uncommonly pure, its award to both countries impartial, and its appeal persuasive and eloquent. The other contributors are Pierpont, Bowring, Mr. and Mrs. Child, Maria W. Chapman, Harriet Martineau, Eliza Follen, Harriet Winslow, Anne W. Weston, Henrietta Sargent, Edmund Quincy, Wendell Phillips, W. L. Garrison, &c. The essay on the London Convention is from the pen of Lady Byron. There is a stirring poem without signature, entitled 'The Trump of Jubilee,' the author of which is understood to be a younger brother of C. C. Burleigh, a poet of uncommon promise. For some poetical selections from this volume, see our last column. Other extracts will be given hereafter.

The Fair and Soiree.
The minute and graphic account of the Massachusetts Anti-Slavery Fair and Soiree, held in this city last week, from the pen of Mrs. Chapman, which we have placed in another column, renders it wholly needless for us to go over the same ground. Nothing is gained, but much lost, by attempting to give gold or paint the life. Suffice it to say, that the most sanguine expectations have been greatly surpassed; for, notwithstanding our anti-slavery divisions, and the holding of a rival Fair in this city a short time since, under false colors, the total amount received, it will be perceived by the acknowledgment of the Treasurer of the State Society, was upwards of TWO THOUSAND DOLLARS—a larger sum by five hundred dollars than was ever received on a similar occasion. Truly, in zeal, in labor, in self-sacrifice, in untiring activity, the anti-slavery women of the Commonwealth leave the men far in the background. They deserve more encomiums than it would be easy to find room to bestow.

The Soiree was, in fact, the first 'World's Convention' that the world has ever seen. It was a complete realization of the anti-slavery idea of Humanity—all distinctions of complexion, caste, party, denomination, and sex, were forgotten; and a more delightful spectacle, or pleasurable occasion, it has never been our happiness to witness. All present seemed to have been drawn into one spirit, and their joy was complete. The crowded assembly was addressed in the most animated and pleasing manner by Ellis Gray Loring, George Bradburn, Cyrus Pierce, Samuel J. May, J. V. Himes, Thomas Jennings, C. M. Burleigh, M. W. Chapman, and others; and so deeply interested were all present, that the assembly did not break up till one o'clock in the morning. Mrs. Chapman took notes of the several speeches; but, in consequence of her absence from the country, we regret to say that we shall not be able to furnish our readers with them.

MARLBORO' HALL,
On the Days of the Massachusetts Anti Slavery Fair, Dec. 1840.

BOSTON.		BOSTON.		BOSTON.	
Miss Nell. Unknown.	Miss Howard. Unknown.	Miss Chapman. Unknown.	Miss Loring. \$20.	Miss Weston. \$10.	Miss Weston. \$10.
WALTHAM. KINGSTON. JUBBERSHASTON.					
Unknown. Mrs. Black. \$104. Unknown.					
WARWICK.					
Mrs. Williams. Miss Paul. Misses Southwick. Mrs. Johnson. \$20. Unknown. \$20. New York.					
CAMBRIDGEPORT. BOSTON. NEW YORK.					
BUST OF GARRISON.					
BOOK TABLE. Misses West and Phillips. Misses West and Phillips. Misses West and Phillips.					
CHINA AND JAPANESE. Misses West and Phillips. Misses West and Phillips. Misses West and Phillips.					
BOSTON. Mrs. Haskell. Unknown.					
DUXBURY. Mrs. Smith. Miss Lincoln. \$104.					
Hingham. Miss Bradford. \$38.					
POST OFFICE. Miss Main.					
BROOKLINE. Mrs. Philbrick. Unknown.					
BOSTON. Mrs. Loring. Unknown.					

Massachusetts Anti-Slavery Fair of 1840.
This seventh annual effort for the extension of the principles of freedom has been, in the quantity of goods contributed, the amount of the sales, the numbers engaged in it from various parts of the country, the crowds who came to purchase, the heart-felt affection for each other, and the ardent devotedness and fidelity to the cause, the most encouraging and strengthening, the most brilliant and successful of all. The Marlborough Hall presented a cheering sight to the eyes of those who love our cause.

More than forty towns were active on the occasion in sending liberal donations of articles, and from most of them came in person, devoted friends of the cause. Men and women who have felt that to spend and be spent in the service of Freedom is gain unspeakable. A plan of the Hall has been affixed to give a glance to the absent friends, an idea of the arrangements on the occasion. At the head of the hostess Nantucket; unrivaled, whether in the profusion, beauty and variety of her offering. Coral and shells, spermatic castings, all manner of rich quilted and comfortable work, Sandwich Island manufactures and curiosities, all arranged and managed with a taste and exactitude that charmed every beholder. \$450 was the fair valuation of her donation to the cause. Next came Roxbury and Salem, Haverhill and Lynn, and it would be difficult to say which presented the most attractive features of usefulness and beauty to the purchaser. The three different models of cottages, of beautiful architectural proportion and perfect finish, on a scale of a quarter of an inch to a foot, were a great attraction toward the Lynn table, where, after having admired the ornamental, the purchaser found every variety of shoe and morocco work, executed with a neatness which secured constant custom. The highly finished work-baskets of Salem, the sparkling head-work of Haverhill, the fur and silk work of Roxbury, added much to the beauty and receipts of the Fair. There was Hingham, with its wooden ware, and finely wrought mullin; there was Duxbury, with its unrivaled needle-work; Foxborough and Wrentham, with their straw manufacture; Weymouth, with its quilted silk bonnets and mull bags; and Abington, with its supplies for the wardrobe. Concord and Lexington came with light hands and heavy purses. Their market had been made before they came, and their funds were applied by their request to the Liberty Bell. Plymouth came in strength. \$104 was the valuation of its donation, and yet it had but just devoted \$80 to the promulgation of anti-slavery principles at home. They are, indeed, abolitionists at Plymouth. Kingston was honored by its liberality; iron castings of toys, utensils for dolls' kitchens, tabourets, and a vast variety of small articles, tastefully arranged upon a Christmas tree, a shepherd boy with

know the fine Roman hand. 'Is it not by Lady Byron?' we are asked by all who know of her interest in education, and her school of a hundred children at her own expense, one of whom is made more welcome than the rest, because she would prefer she 'mislike him not for his complexion, the shadowed liveliness of the furnished sun.' We cannot deny it to be from her, though we hold her request to publish it without her name as sacred, there being no time to request her to revoke it.

The Utilitarian must have been satisfied with the Fair, and so must the lover of the beautiful in art. Soap and candles with bust and picture—artist-like sketches in pencil, and children's sleds and chairs—Flower seeds and potatoes, beautiful plants and turnips, warm bed clothing, and expensively wrought linen, combined together for the promotion of the cause. The jewelry of the friends who have renounced it for their own wearing, for the sake of the cause, was here presented for sale, and purchased by those who have not yet advanced to the position of renunciation. But anti-slavery principles exert a powerful influence! They make a pleasure of what works to the world a sacrifice. Like the old card of Peterborough, after having done all that occurs to them, the true abolitionist says, 'Is there nothing else? I lose renouncing.'

What a training are the Fairs, to the younger members of the cause! How are the co-operative faculties educated and improved! It is one of the greatest attainments of human beings to be able to help each other effectually; and in no place is the art to be learned as it is in the Massachusetts Anti-Slavery Fair.

Among the curious articles which attracted much admiration, were a miniature sloop of war, presented by Mr. Grover, a jewel case and work box from Nantucket, valued at \$25 each, Christmas bags and boxes, and musical work-boxes.

The medal of the American Anti-Slavery Society, offered in Boston, for the first time at the Fair, is most beautiful. The face is the emblematic vignette design of the Standard, liberty supported by religion, bearing the banner of the Society, without compromise, without concealment. On the tablet, borne by Religion, are the words, 'the truth shall make you free.' Round the figures is the inscription—'Immediate emancipation.'

There are more than 2,500,000 slaves in the United States. American Anti-Slavery Society instituted Dec. 1833.

The reverse is a quotation from the document written by Mr. Garrison, and adopted by the founders of the American Society, as follows:—'Our measures shall be such as the opposition of error by the potency of truth; the overthrow of prejudice by the power of love; and the abolition of slavery by the spirit of repentance.—Vide Declaration of Sentiments.'

Around this runs the inscription—'Our object is the peaceful, speedy and total abolition of slavery. Our trust for victory is solely in God.' The Hall was tastefully decorated with evergreen. In the centre, surrounded by Boston, Cambridgeport, New Bedford, Nantucket and Kingston, was placed a beautiful model of the Warwick vessel, in moss, standing on what seemed a white marble slab, and relieved against the upper end of the Hall. The representatives of each town were grouped together under the old armorial bearings of its name, an arrangement which was of signal use in preventing mistake and confusion. Anti-slavery mottoes and scriptural injunctions spoke from the walls and tables. All the proceedings were in the spirit of the day, the memorable 23rd of Dec. the 220th anniversary of the landing of the Pilgrims. Work-bags were executed in memorial of the occasion, bearing a copper plate engraving of the snowy reach of hills, which met the eyes of our progenitors as they landed. In the distance is seen the May flower, and in the front are gathered the fathers, under a temporary shelter, which Massasoit is seen approaching. The Spenserian stanza beneath is from John Pierpont. [See our last page.]

Cleaver's fine bust of Garrison occupied the lower centre of the hall. Against the first pillar stood the St. Catherine of Tiepolo. The graceful and sweet, though pensive expression of the countenance is in the highest style of art, and with the broad, strong shadow, and the depth of the back ground, are the conception and execution of a master.

The attendance of visitors was numerous and constant. Boston seemed pleased with the Fair, and showed it was so by the amount of its purchases. The hall was opened four days, and the receipts averaged \$500 per day—in all TWO THOUSAND AND ONE DOLLARS. It would be difficult to describe the satisfaction of the friends in making this gift of the season to the cause of freedom. It has been suffering for funds, and is so still. But it is a joyful thing to be able to pay the just dues of some of those who went into the field more than a year since, from the cause was attacked by sectarian in the cloak of a dun, and appropriated every cent of the collections to the payment of the pledge to the American Society, thereby compelling those of its treacherous members who sought to make it the mere appurtenance of a proselyting church, to appear in their true position.

The whole movement, of which that Society is the central point, is less an organization than the symbol of righteousness and truth on the subject of Freedom. Long may the movement deserve to exist in this visible shape. Its newspapers may be tricked out of its hands, its dissolution be desperately attempted, its pecuniary resources cut off; but while its free spirit lives, that spirit will burst forth bright and clear on every emergency, and supply, by more and more strenuous exertion, the means for carrying on every measure in the cause.

THE SOIREE.
The social gathering of the friends, at the invitation of the Managers, on Christmas evening, formed a happy termination of the business and festivity of the week. Two hundred and fifty happy faces were seldom met. There was no expense incurred to diminish the receipts of the Fair. The simple and elegant entertainment, with all its arrangements, was the free gift and effected by the cheerful exertions of the friends of the cause in and around the city. There was no hired service. The friends of the cause delighted to serve each other. There was no distinction of color; and beautiful it was to see the white man forget his narrow and miserable prejudices, and the colored man his wrongs, while their long silenced voices gathered round the same festive board in social and spiritual communion. Not since the introduction of slave labor in our country have the race of pale, proud Caucasians so repented itself in the sight of the world of its wrongs to Africa. The hour of the Slave's freedom is nigh, when human sensibilities are awakened to the fact that the injured race from whom he springs are men and brethren.

Samuel J. May, having directed the thoughts of the company to the Giver of Freedom and every other good, by an expression of gratitude and praise for the delightful circumstances under which it was gathered together, Mr. Garrison, at the request of the Managers, took the President's chair at the supper table. Conversation went on with animation, till an hour having elapsed, Mr. Garrison addressed the assembly.

He was followed by Messrs. May, Loring, Bradburn, Jennings, Evans, Himes, Pierce, Burleigh and Meilen. We trust an ample record of their remarks may be given.

After singing the following hymn, written for another occasion, the assembly retired:—
No baneful chorus now shall rise
To thee, Almighty God;
Our song shall be the captive's cries
Beneath the oppressor's rod.
Oh, hear them, Thou that hearest prayer,
Oh, hear them, God above;

And oh, the oppressor's heart prepare
To obey the law of love.
'They touch our shores, their shackles fall!—
Old England's glories strain—
What answer from this land of thrall?—
The clankings of the chain.
Oh, hear, &c.
And must these clankings rend the skies,
Where are we have full praise
Must still the captive's plaint arise
In our ears a Capital?
Oh, hear, &c.
May the Massachusetts Anti-Slavery Fair, which will occur during the Christmas week of 1841, be as prosperous in all its results, and contribute as effectually for the promotion of the Anti-Slavery cause, as that which has just closed.

To the large number of individuals who assisted the Fair by donations of money and articles, or in any other way, the Managers would return their most sincere thanks, trusting that a more particular acknowledgment will be excused. Multitudes of articles were presented after the commencement of the Fair, when it was exceedingly difficult to preserve an accurate account.

TREASURER'S ACCOUNT
Of Money received into the Treasury of the Massachusetts A. S. Society, from December 1st, to December 26, 1840.

Nantucket—Weekly Con. Eliza Barney	14 08
Kingston—do. do. F. Drew, \$6 21; Monthly Concert, 2 70	9 00
Rehoboth—Eliza Elias, Dorchester—A. S. Society, pledge at Worcester by R. Clapp	25 00
Plymouth—Weekly Con. Wm. P. Ripley	20 00
Wareham—do. do. Lucy Gates	1 00
A donation from Sydney Southworth	56
Nantucket—Weekly Con. Eliza Barney	14 72
Concord—do. do. Mrs. Heyward	5 25
Kingston—do. do. Sarah W. Thomas	50
Abington—do. do. Eliza Niles	2 00
Wrentham—do. do. Abner Bealer	6 00
West Wrentham—do. do. do.	5 00
Taunton—do. do. Wm. Cooper	24 00
Milton—do. do. Loring W. Reed	5 10
Warren—do. do. Nelson Carpenter	4 76
Foxboro and Mansfield—do. Warren Billings	5 10
Scituate—Weekly Con. Anson Robbins	20 00
Rehoboth—do. do. Amanda Bliss	2 00
Duxbury New Mills—do. J. D. Black	1 00
Weymouth—do. do. Elias Richards	5 32
Salem—do. do. L. Dean	17 00
Milton—do. do. H. Miller	5 00
Holden—Charles and Sybil H. White pledge at Worcester Convention, Oct. 1840	5 00
Managers of Massachusetts Anti-Slavery Fair, 2,001 21	
Cambridgeport—Weekly Con. Miss Farwell	2 25
Collection at Kingston, after an address by Mr. Garrison	14 61
Total	\$2,217 46

HENRY G. CHAPMAN,
Treas. Mass. A. S. Society.
Boston, Dec. 26, 1840.

Remittances hereafter to be forwarded to Samuel Philbrick, who will act as Treasurer in my absence.
HENRY G. CHAPMAN.

NOTICES.
Ninth Annual Meeting of the Mass. A. S. Society.
The ninth annual meeting of the Massachusetts Anti-Slavery Society will be held in the city of Boston, on WEDNESDAY, January 27, 1841, commencing at 10 o'clock, A. M. and will continue through that and the subsequent day. It is hoped that it will be the largest and most important anti-slavery gathering ever held in the Commonwealth. Auxiliary societies are requested to take early action in reference to it, and to appoint strong delegations. 'Come, as the waves come!'
FRANCIS JACKSON, Pres.
Wm. Lloyd Garrison, Sec'y.

NON-RESISTANT MEETING.
The friends of Christ's kingdom are requested (by a vote of friends of non-resistance, present after the close of the Temperance and Anti-Slavery Conventions, Sept. 10, in this town,) to meet in convention at Concord, N. H., on Thursday, the 31st day of December, 1840, and Friday, January 1st, 1841, (longer if necessary) to discuss the holy principles of non-resistance, or Christ's law for overcoming enemies, and to form a New-Hampshire Non-Resistant Society, auxiliary to the New-England Non-Resistant Society, if thought best.

Among the questions that will come before the Convention for discussion, will be the following:
Is human life at the disposal of man or any combination of men?
Is human government a christian institution?
Can a Christian hold an office, or vote for any man to hold an office in any human government that recognizes the right of man to take the life of his brother or man?
All men, women and children, who feel or desire to feel an interest in the promises of God to his only son Jesus, contained in the 2d Psalm, and other places in the holy Bible or chart of men's liberties, responsibility and destiny, are invited to come, and take a part in this Convention, to be held in Concord, N. H., on Thursday, 31st of Dec. 1840, at the Town Hall, at 10 o'clock, A. M.
JOHN B. CHANDLER.
Concord, December 10, 1840.

From the Cazenovia Herald.
A CALL.
To all who are really desirous of coming at the truth as it is in Jesus, upon the following subject, to wit: The true Christian Sabbath, Christian Church, and Christian Ministry.

The undersigned, desiring a proper understanding of these subjects, and to be vitally essential in ascertaining or re-estimating the kingdom of God on earth; and believing that, as a people, we are too little inclined to investigate for ourselves, but are in the extremely dangerous habit of taking for granted what custom and tradition have handed down to us; take this mode of inviting all lovers of truth, irrespective of party, sect or sex, to meet at Port Byron, Cayuga Co., at precisely 12 o'clock, M., on Wednesday, the 20th of January next, for the purpose of discussing, in the spirit of christian love, christian candor, and christian forbearance, the topics above named. We therefore invite all who feel interested in these vital topics, to 'search the scriptures diligently,' and if possible ascertain how these institutions were regarded by Christ and his apostles, then come up to our assembly and put forth the words given them.

[Signed by Thomas M. Clintock, of Waterloo, Seneca Co., N. Y.; Henry Brewster, Le Roy, Genesee Co., and sixteen others, male and female, of other counties.]

ANNUAL MEETING OF THE NORFOLK COUNTY A. S. SOCIETY.
The annual meeting of the Norfolk Co. Anti-Slavery Society, for choice of officers and other business, will be held at Dedham in the Town House, on Wednesday, the 20th of Jan. 1841, at 9 o'clock, A. M. Town societies are requested to send full delegations. Friends everywhere are cordially invited to be with them. Mr. Garrison and other friends are expected to be present.
JOSIAH V. MARSHALL, Rec. Sec.

MIDDLESEX COUNTY A. S. SOCIETY.
A quarterly meeting of the above Society will be held at the Middlesex Hotel, in Concord, on Friday, January 1st, 1841, at 11 o'clock, A. M.

It is hoped that every town in the county will be represented at this meeting. Friends of the slave, of freedom, of equal rights, and all who claim to be human, who will not come and join your country in devising the best means to rid our country of the curse of slavery? To one, and all, we say, come. Able advocates of the cause may be expected to be present.
HARRIS COWDRY, Sec.
Acton, Dec. 28, 1840.

SOCIAL ANTI-SLAVERY MEETINGS.
A series of anti-slavery meetings will be held in different sections of the city during the winter months, at private houses, which these desiring information on the subject are cordially invited to attend. The first will be at H. B. Loring's, 2, Madison-street, Monday Evening, 4th instant.
W. M. C.

ADELPHIC UNION.
The lecture on Tuesday evening, January 5th, at the Smith School-Room, will be delivered by Mr. WILLIAM M. CHACE.
Subject—Phrenology not Fatalism.
To commence at 7 o'clock.
JOEL W. LEWIS, President.
WILLIAM C. NELL, Sec. pro tem.

MARRIED—On the 17th ult. by Rev. J. C. Bogan, Mr. John Winston, of Boston, to Miss Mary H. Swan, of Newburyport.

DIED.
In Andover, on Monday last, Mrs. Dolly Abbott, wife of Isaac Abbott, aged 32 years. In the death of Mrs. A. religion has lost one of its brightest ornaments—the anti-slavery cause, a firm and ardent friend—the neighborhood where she resided, a useful member—and society generally, one whose feet were always ready to run on errands of mercy, and contribute to its elevation. Mrs. Abbott was a member of the Andover Female Anti-Slavery Society, and has attended several meetings of the Essex County Women's Anti-Slavery Conference. She lived beloved, and died lamented by all who knew her. 'The righteous hath hope in his death.'
F.

WILLIAM BASSETT.
PROCEEDINGS of the Society of Friends, in the case of William Bassett, Junr., who was sold for sale at 25, Cornhill, and by J. N. BUFFUM, Lynn, Jan. 1.

POETRY.

From the Liberty Bell.
PLYMOUTH ROCK.
BY JOHN HENRIOT.

Escaped from all the perils of the sea—
Storms, shoals, the angry and engulfing waves—
Here stand we, on a savage shore, all free—
Thy freedom, Liberty! and not of man the slaves!
Here will we toil and serve thee, till our graves
These bleak hills shall open. When the blood
Thou pouredst now, so warm, along our veins
Shall westward flow, till Mississippi's flood
Gives to our children's children his broad plains,
Ne'er let them wear, O God, or forge a bondman's
chains!

December 5th, 1840.

From the same.

TO THE AMERICAN ABOLITIONISTS.
BY JOHN BOWRING.

We pleaded in the negro's cause,
Fought for his liberties and laws,
While millions voices sang applause,
The many 'gainst the few;
Yours is a harder task, to lead
Few against many; but the need
Of nobler spirit and bolder deed
Shall honor you.

Our fathers and our fathers bore
The spirit-stirring story of yore,
Our shores long on your welcoming shore,
The patriot-pilgrims' sail—
And ye are worthy of the name,
And the bright ancestry you claim;
The same the sisters—the same the same—
Hail! brothers! hail!
Westminster, (England,) June 16, 1840.

From the same.

SONNET.

A little child! and yet she spake as one
Having authority of God to pour
The living words of liberty before
The wise and prudent, till his life was done.
Oh, in that hour a nobler day begun!
And all who would the broken heart restore,
Or open wide the bondman's prison door,
Are brethren of that well-beloved Son.
His spirit is upon them when they preach
Liberty to the captive, and unbend
By the full utterance of the word they teach
The spirits of long unmaned mankind.
They think thee, Father! that thou hast revealed
Thy counsel unto babes, though aged eyes are sealed.

From the same.

SONNET TO LIBERTY.

They tell me, LIBERTY! that, in thy name,
I may not plead for all the human race;
That some are born to bondage and disgrace,
Some to a heritage of woe and shame,
And some to power, supreme, and glorious fame;
With my whole soul, I spurn the doctrine base,
And, as an equal brotherhood, embrace
All people, and for all free freedom claim!
Know this, O man! what'er thy earthly fate—
GOD NEVER MADE A TYRANT, NOR A SLAVE;
Woe, then, who, for thee, do to debase
His glorious image!—for to all He gave
Eternal rights, which none may violate;
And by a mighty hand 'th oppressed He yet shall
save.

W. L. G.
Boston, Dec. 14, 1840.

From the same.

SONNETS.

THE CHIMING OF THE DISTANT BELL comes borne
On the faint wings of the flower-laden air;
It breaks the stillness of the Sabbath morn;
And summons to the rites of praise and prayer;
But I no more may in that worship share,
No longer lead that familiar train;
The altar that my heart hath deemed so fair
Is lit no longer by a light divine.
No prayer goes upward from my temple high,
For the deliverance of the trampled slave!
His cruel wrongs, his bitter death,
In yon proud courts may no remembrance crave.
From such a spot my heart in sorrow turns,
And for a purer, holier worship burns.

What though my footsteps may not press the floor,
By human hands made consecrate to Thee,
And though I may not mid the crowd adore,
Yet Father! wilt thou not vouchsafe to me
The beauty of thy holiness to see—
And on the glory of thy face to gaze
With heart alike from pride and passion free,
As though the proudest domes that man could raise
Were witness to the sacrifice I bring?
Were mine own heart for Thee a temple meet,
The praises thronging the loftiest roof that ring,
Would not be income in thy sight more sweet,
Than its unuttered worship. Father, hear,
And in my inmost heart thine altar rear!

Sunday morning, in the country,
June, 1840.

From the same.

AN INVOCATION.

Oh, may we, like the Lily fair, a lowly lot adorn,
Our virtues rise like Sharon's Rose above the crown
of thorn!
Though seas of grief around us roll, O, let the pearl
be there;
Let Faith and Truth about us shine above the Dis-
sonant's glare.
And let our song of praise ascend—O, let it rise above
The lark's sweet warbling from the cloud, a strain of
praise and love,
And may be by the Spirit's power the galling chain
unbound,
And free the wasting captive's frame, and free the
heaven-born mind.

Oh! be thy blessed mission ours, who freedom's
boon bestow,
Who lead the blind in lofty faith, where Siloa's foun-
tains flow,
Who wake the dead in sin, to hear strange words of
life and truth!
So mount, my soul, like eagle mount, and thus re-
new thy youth!

LIBERTY.

There is a spirit working in the world,
Like to a silent subterranean fire;
Yet, ever and anon, some monarch hurled
Against and pale, attests its fearful ire.
The dungeon's drowsy now once more respires
The keen and stirring air of liberty.
The giant wakes, and finds, surprised, he's free.
By Delphi's fountain cave, that ancient choir
Resume their song; the Greek astonish'd hears,
And the old altar of his worship rears.
Sound on! fair sisters; sound your boldest lyre.
Peal your old harmonies as far from spheres!
Unto strange gods we long have bent the knee,
The trembling mind, too long and patiently,

AN EPIGRAPH.

Would you know what religion he had,
Be his character thus understood—
A dissenter from all that is bad,
A consenter to all that is good.

NON-RESISTANCE.

For the Liberator.
WHITESBORO, N. Y., Dec. 19, 1840.

'Mental Reservations,' &c.

TO HENRY C. WRIGHT.

DEAR SIR—By the Liberator of December 4, I perceive that you still persist in charging me with holding the doctrine of 'mental reservations,' which I have so repeatedly disclaimed. Why do you do this, I cannot tell, unless it be because you are intent on carrying a point in argument which cannot otherwise be sustained. What is the doctrine of 'mental reservations,' as taught by the Jesuits, and justly abhorred by honest men? It is this—that, in making a promise, a man has a right, under certain circumstances, to make reservations in his own mind, which are not understood to be made by those to whom the promise is pledged, nor by the public who may hear the promise, and thus deceive the public, or the person or persons to whom the promise is made. I have adopted no such doctrine, either in respect to oath to support the Constitution, or any thing else. What I wrote, on that subject, I fairly and fully wrote, shows the contrary. I maintained that, as public men, we are bound to give our allegiance, &c., and that they were qualified and conditional promises to obey the civil government just so far, and no farther, than is consistent with our duty to God. Nobody is deceived by such a promise, for has any right to be deceived, because this is the public and well-understood condition of the promise. It is when I give my note of hand, in which I promise to pay a man an hundred dollars, I do it in consideration of the value in goods, which the note says I have received. But, suppose after I have signed the note, in the merchant's counting-room, and have gone out, I send a cartman with an order for the goods, but the merchant refuses to deliver them. I am not bound to pay the note, and it is by no Jesuitical doctrine of 'mental reservations' that I escape from it. A promise to support a particular form of civil government, in its specific organization or constitution, is of a similar nature, and is expressed in a similar way. There may be no written promise, in either case, but the condition on the part of the promisee, shall be fulfilled, but it is mutually and publicly understood. If the government fails to fulfill its part of the obligation, by requiring me to disobey God, then, thus far, I am released from my promise. If a Quaker, or any other person known to be conscientiously opposed to military force, promises to support the Constitution, the promise is understood with that exception, and there is no 'mental reservation,' like that of the Jesuits, in the case; for nobody understands that the Quaker has promised to shoulder his musket in defence of government. You may call this a 'no-government theory with a vengeance,' but it is the theory of the common law.

It was on this well-known principle, that our fathers refused to continue their obedience to the British government, when it forfeited its right to command, by its assumptions of despotic power—were they guilty of 'perjury?' You will, perhaps, say so; but, in order to carry the moral conviction of men along with you, it will be necessary to explain the letters, the parchment, or the articulate sounds of the promise above the spirit, the meaning, and the intent of them. A singular code of ethics for Henry C. Wright to insist upon! For you sake, and that of others, may heaven preserve you from the hypocrisy and blasphemy—the one that teaches the moral duty of abiding by the mere words, the syllables, the mere letter of the promise, to the disregard and perversion of its true nature, its known meaning and intent? or the other which holds that the mere outward symbol, to the high spiritual and moral obligation signified, and commonly understood by it?

The historical fact to which I have alluded, is sufficient to prove the common understanding of promises to obey civil government. There were, indeed, those who called our fathers traitors and rebels, for refusing to obey, (and I do not say they were right in resorting to arms), but those who called them traitors and rebels merely for renouncing their allegiance to the British King, did so, on the ground that he had perverted the ends of civil government, and therefore had failed of fulfilling his part of the implied contract. The whole controversy proves that the understanding, on both sides, of oaths of allegiance, was such as I have described. James Madison may be supposed to be a competent witness, on a question of this kind. Let us hear what he says:

'Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and, if a member of civil society, who enters into any subordinate association, must always do it with a reservation of his duty to the general authority, much more must every man, who becomes a member of any particular civil society, do it with the saving of his allegiance to the Universal Sovereign. We maintain, therefore, that in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.'

You see, my dear sir, that the doctrine so obnoxious to you, and which I contend, lies at the very foundation of civil and religious freedom. It might suit the purposes of your disquisitions, very well, to make it out that there never was and never can be any religious liberty under any civil government. But the fact that civil governments can and sometimes do co-exist with religious liberty, is a proof positive that your representations of civil government are incorrect—or, at least, that the promise to obey civil government is commonly understood to be limited by our obligations to God; otherwise there could be no degree of religious freedom. And, consequently, your charge of 'mental reservation' in the last sentence of the term, falls to the ground.

It does so, for another reason. If it proves any thing to your purpose, it proves too much. It proves that, in the very nature of things, God never could and never did require any human being to obey another, or to promise to obey him, (which is contrary to what you say). You insist that a promise to obey human government must be an unlimited promise. When we speak of being limited promises, you retort that we teach the 'hypocritical, blasphemous, Jesuitical doctrine of 'mental reservations,' and you 'enter your solemn protest against the sophistry, Jesuitism, impiety and blasphemy' of the argument. Come, then! look at facts. God did require the Israelites to obey Moses, and Aaron, and Miriam, and David, and Solomon. Of course, it was proper for them to promise to do this thing which God commanded them. Well, then—shall it be a limited promise, or unlimited? If you say the former, you have Henry C. Wright's 'solemn protest' entered against the sophistry, Jesuitism, impiety and blasphemy of this statement. If you say the latter, then you say that God commanded unlimited obedience to human authority, in the case of the Jews, without any saving of their allegiance to him! But will Henry C. Wright say that? It will do no good to talk of the old and new dispensations, in this case. The third angel of right judgment weighs in, and tells us to two right angles in the days of Moses, as well as now. Tell me, then, whether the obligation of the Hebrews to obey their rulers included the obligation to worship the golden calf, at the command of Aaron, or to disobey the command of God, in obedience to the command of Aaron? And if you tell me that there was not a limited obedience required of them; and whether it would have been 'impiety and blasphemy' in them to have promised such a limited obedience.

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

'I may indeed be morally obliged to live under and obey (so far as I conscientiously can) the civil government under which God places me, whereas it is optional with me whether I will buy the goods. The promises are never made under any reservation, and the Memorial and Remonstrance on the Religious Rights of Man, written in 1774, at the request of the Baptists in Virginia. To the same effect we might give the superior—man's law to God's laws—'Non-Resistance.'

If the Corresponding Secretary of the American Anti-Slavery Society, and those who act with him, had not made an industrious use of my alleged logi-

But I ought not to wonder, perhaps, that I am made to sustain the practice of perjury voting (which the Herald of Freedom and National Anti-Slavery Standard declare to be less mischievous than voting for Birney). I perceive, by the Liberator of December 11th, that I am made, likewise, to 'hold that women have right to hold civil office, and that the Quakers, as an assembly, are right.' After this, none of your readers ought to be surprised if you should prove that Paul also was in favor of your views of women's rights. The same rules of interpretation, which you apply to my language, would, no doubt, be equally successful with his. And your skill in ascertaining what 'William Goodell holds,' would qualify you to discover, with equal correctness, what Paul and the other writers of that day held. In your logic, on this point, I see another exemplification of the same principle by which, (as in the interpretation of promises or oaths), you stick to the dead letter—the syllables—the sounds and the ink of a paragraph, instead of its meaning, and thus deceive the public, or the person or persons to whom the promise is made.

I have not time now to answer your letters as I could wish. I can only touch, briefly, on a few leading points—just to show you that your main positions are unsound. In the Liberator of Dec. 11th, you seem to assume, as heretofore, that, if the Quakers, as a body, are in error, it is in respect to the doctrine of non-resistance, &c., and that they were qualified and conditional promises to obey the civil government just so far, and no farther, than is consistent with our duty to God. Nobody is deceived by such a promise, for has any right to be deceived, because this is the public and well-understood condition of the promise. It is when I give my note of hand, in which I promise to pay a man an hundred dollars, I do it in consideration of the value in goods, which the note says I have received. But, suppose after I have signed the note, in the merchant's counting-room, and have gone out, I send a cartman with an order for the goods, but the merchant refuses to deliver them. I am not bound to pay the note, and it is by no Jesuitical doctrine of 'mental reservations' that I escape from it. A promise to support a particular form of civil government, in its specific organization or constitution, is of a similar nature, and is expressed in a similar way. There may be no written promise, in either case, but the condition on the part of the promisee, shall be fulfilled, but it is mutually and publicly understood. If the government fails to fulfill its part of the obligation, by requiring me to disobey God, then, thus far, I am released from my promise. If a Quaker, or any other person known to be conscientiously opposed to military force, promises to support the Constitution, the promise is understood with that exception, and there is no 'mental reservation,' like that of the Jesuits, in the case; for nobody understands that the Quaker has promised to shoulder his musket in defence of government. You may call this a 'no-government theory with a vengeance,' but it is the theory of the common law.

It was on this well-known principle, that our fathers refused to continue their obedience to the British government, when it forfeited its right to command, by its assumptions of despotic power—were they guilty of 'perjury?' You will, perhaps, say so; but, in order to carry the moral conviction of men along with you, it will be necessary to explain the letters, the parchment, or the articulate sounds of the promise above the spirit, the meaning, and the intent of them. A singular code of ethics for Henry C. Wright to insist upon! For you sake, and that of others, may heaven preserve you from the hypocrisy and blasphemy—the one that teaches the moral duty of abiding by the mere words, the syllables, the mere letter of the promise, to the disregard and perversion of its true nature, its known meaning and intent? or the other which holds that the mere outward symbol, to the high spiritual and moral obligation signified, and commonly understood by it?

The historical fact to which I have alluded, is sufficient to prove the common understanding of promises to obey civil government. There were, indeed, those who called our fathers traitors and rebels, for refusing to obey, (and I do not say they were right in resorting to arms), but those who called them traitors and rebels merely for renouncing their allegiance to the British King, did so, on the ground that he had perverted the ends of civil government, and therefore had failed of fulfilling his part of the implied contract. The whole controversy proves that the understanding, on both sides, of oaths of allegiance, was such as I have described. James Madison may be supposed to be a competent witness, on a question of this kind. Let us hear what he says:

'Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and, if a member of civil society, who enters into any subordinate association, must always do it with a reservation of his duty to the general authority, much more must every man, who becomes a member of any particular civil society, do it with the saving of his allegiance to the Universal Sovereign. We maintain, therefore, that in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.'

You see, my dear sir, that the doctrine so obnoxious to you, and which I contend, lies at the very foundation of civil and religious freedom. It might suit the purposes of your disquisitions, very well, to make it out that there never was and never can be any religious liberty under any civil government. But the fact that civil governments can and sometimes do co-exist with religious liberty, is a proof positive that your representations of civil government are incorrect—or, at least, that the promise to obey civil government is commonly understood to be limited by our obligations to God; otherwise there could be no degree of religious freedom. And, consequently, your charge of 'mental reservation' in the last sentence of the term, falls to the ground.

It does so, for another reason. If it proves any thing to your purpose, it proves too much. It proves that, in the very nature of things, God never could and never did require any human being to obey another, or to promise to obey him, (which is contrary to what you say). You insist that a promise to obey human government must be an unlimited promise. When we speak of being limited promises, you retort that we teach the 'hypocritical, blasphemous, Jesuitical doctrine of 'mental reservations,' and you 'enter your solemn protest against the sophistry, Jesuitism, impiety and blasphemy' of the argument. Come, then! look at facts. God did require the Israelites to obey Moses, and Aaron, and Miriam, and David, and Solomon. Of course, it was proper for them to promise to do this thing which God commanded them. Well, then—shall it be a limited promise, or unlimited? If you say the former, you have Henry C. Wright's 'solemn protest' entered against the sophistry, Jesuitism, impiety and blasphemy of this statement. If you say the latter, then you say that God commanded unlimited obedience to human authority, in the case of the Jews, without any saving of their allegiance to him! But will Henry C. Wright say that? It will do no good to talk of the old and new dispensations, in this case. The third angel of right judgment weighs in, and tells us to two right angles in the days of Moses, as well as now. Tell me, then, whether the obligation of the Hebrews to obey their rulers included the obligation to worship the golden calf, at the command of Aaron, or to disobey the command of God, in obedience to the command of Aaron? And if you tell me that there was not a limited obedience required of them; and whether it would have been 'impiety and blasphemy' in them to have promised such a limited obedience.

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

Before quitting this subject of 'mental reservations,' let me ask you what sort of a reservation it was that you made, if any, when you promised me an answer to my question, whether you would support the legislative abolition of slavery? I felt an assurance that you would answer me that question. To your own question to me, about the support of a President clothed with military power, I gave an open and frank answer, expecting equal frankness in return, and little suspecting that my answer would be tortured and twisted by non-resistance into an argument, by means of which they could persuade abolitionists to cast wild votes, under the supposed sanction of my logic, and that they would then turn round and taunt me with being the author of their own mischief!

HORRIBLE MURDERS.

For sale at the Depository of the Massachusetts Anti-Slavery Society, 25 Cornhill.

There are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most efficient and least expensive mode of spreading the whole subject before the nation. The plan is simply this—Let the friends of the cause in each school district start a subscription, and what they can, purchase a library, appoint some one to act as librarian, and then draw out the books, read them themselves, and put them into the hands of their friends and neighbors who are not abolitionists (who will read them), exchanging their own books, until every person in the district has had an opportunity to read them. Those who help pay for the library will be entitled, not only to the use of the books for themselves, but also to circulate them among their friends. In this way, three or four abolitionists may subsidize almost any town or village, without the aid of a single lecture. This has been done in many instances. Those who can be induced to read, will most assuredly be converted, and triumphantly converted.

Reader! will you see that an Anti-Slavery Library is established and put into circulation in your district, without delay?

A complete list of all the publications sold by the society will be given on request.

Liberty Bell, for NEW BOOKS.
North Star,
Archy Moore,
Despotism in America, by the Author of Archy Moore,
Buxton on the Slave Trade,
Temperance, by W. E. Channing,
British India—Thompson's Lectures,
Jay's View,
On the Condition of Free Colored People,
Right and Wrong in Massachusetts,
Madden's Letter to Channing on the abuse of our Rights in the Island of Cuba,
Flag and Wrong in A. S. Societies,
The Envoy,
Emancipation, by W. E. Channing.

COMFORTABLE PRESENTS.
ALL THOSE who wish to make a real comfortable present to their friends on Christmas and New-Year's days, are reminded that the largest assortment of MUFFS may be found at the 'Ladies' Fur Store,'—Prices from 50 cents to 15 dollars each. Ladies and gentlemen, please remember 173 Washington street, nearly opposite the Old South Church.

W. M. SHUTE, Agent.
Dec. 18.

FREE DRY GOODS.
CALICOES.
Bleached and unbleached Muslins.
do do Canton Flannel.
Apron Check, and Colored Muslins.
Brimmed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Knitting Cotton.
Cotton and Linen Table Diaper.
White Grass Cloth.
Woolen and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Twilled Muslins.
Also a variety of SILK, LINEN, and WOOLLEN GOODS, Wholesale or Retail.

CHARLES WISE,
North West Cor. of Arch and Fifth sts.
N. B. Persons from a distance, wishing any of the above Goods, can have them sent, by forwarding their order to the subscriber.
Philadelphia, 11 mo. 7, 1840.

Ladies' Fur Store.
CASHMERE Goat-Lynx-Fitch-Jennett-Squirrel, Seal, and Swans-down trimmings—all of the latest and qualities. Also, the same materials in MUFFS of all sizes and prices. Fur manufactures, or repaired, at short notice, and by the best workmen. You are respectfully invited to call.
W. M. SHUTE, Agent,
173 Washington-st., nearly opposite the Old South Church.
Boston, Nov. 6, 1840.

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETIES.
by the author of 'The Nations Shall be Great and Free!'
WORKSHEET.
THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery Office, 25 Cornhill. Price 12 1/2 cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:
'The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the fiercest of the cause, a few years hence, will be engaged—when, in the conflict of a northern and southern party, yet to spring out of this question, compromise, concession, and expediency, shall become the order of the day, and the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge to the mark a partially regenerated people, who, though far from the cause of freedom, will not desert their friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by labor and energetic fidelity, will the work be wrought out. Not by might, but by power, but by MY SPIRIT, saith the Lord of hosts!'
Nov. 13.

A. S. JORDAN,
No. 2 Milk Street—1st Store from Washington St.
EVERY VARIETY OF SHELL COMBS—HORN COMBS—POCKET BOOKS—FANCY GOODS—AND PERFUMERY.

Combs of every pattern made to order and repaired at short notice.
Oct. 23

A. S. JORDAN,
Sign of the Original Golden Comb, No. 2 Milk, two doors from Washington St., Boston.

SHELL COMBS, Lace, Wrought and plain, of the latest and most fashionable patterns and sizes. Horn Combs, of every variety; English Bone Combs, Pocket Combs, Shell, Ivory, Horn, Metal, and Wood; Fine Ivory Combs; Fancy Tortoise Shell Work; Pocket Books and Wallets, a large variety; Dressing Cases; Jewellery Boxes; Memorandum Books; Waste and Bank Books; New-Improved Wallets and Pocket Books; Spectacle Cases; Brush-cases of all kinds; Fancy Soaps for the Toilet; Fancy Pearl and Ivory, &c. different patterns; Nipper Cases; Pouch Cases; Razors and Straps; Shaving Brushes; Hand and Glass Mirrors; Pen and Pocket Knives; Silk Parasols; Games and Toys; Fancy Stationery; Perfumery of all kinds; Fine Cosmetics; Hair Brushes; Church's Tooth Powder; Peruvian do.

Combs and Pocket Books made to order, or repaired.
Aug. 14, 1840.

MONTHLY OFFERING.
SUBSCRIBERS for this publication are coming in rapidly. Yesterday thirty were received. One man says: 'We shall obtain many more.' We shall bring up the subject at our next monthly meeting.

Another correspondent writes: 'I welcomed with joy the first number of the Monthly Offering. It is just what we have needed for some time.'

Another: 'I received the first No. of the Monthly Offering a short time since—have showed it to as many as I could, and find it meets with general approval. We think it will do more good than the "Cradle of Liberty," being so cheap that every one can take it if they wish.'

Says another: 'I am much pleased with the Monthly Offering, and have procured four subscribers in as many different families, who have ardent tales an anti-slavery periodical. I shall make exertions to procure more.'

It has been favorably noticed in several of the anti-slavery newspapers. The 'True Liberator,' by Mrs. Chapman, commenced in the first No. and to be completed in the second, is worth the entire subscription price of the publication for a year.

The second No. is to be delayed a few days for subscribers to come in. 'Now's the day, and now's the hour.'

Price 37 1/2 cents per copy for the year. But to encourage its circulation, four copies will be sent to an address for one dollar.
J. P. B.
Boston, Aug. 19th.

For sale at the Depository of the Massachusetts Anti-Slavery Society, 25 Cornhill.

There are now so many excellent Anti-Slavery publications, that the circulating library system is probably the most efficient and least expensive mode of spreading the whole subject before the nation. The plan is simply this—Let the friends of the cause in each school district start a subscription, and what they can, purchase a library, appoint some one to act as librarian, and then draw out the books, read them themselves, and put them into the hands of their friends and neighbors who are not abolitionists (who will read them), exchanging their own books, until every person in the district has had an opportunity to read them. Those who help pay for the library will be entitled, not only to the use of the books for themselves, but also to circulate them among their friends. In this way, three or four abolitionists may subsidize almost any town or village, without the aid of a single lecture. This has been done in many instances. Those who can be induced to read, will most assuredly be converted, and triumphantly converted.

Reader! will you see that an Anti-Slavery Library is established and put into circulation in your district, without delay?

A complete list of all the publications sold by the society will be given on request.

Liberty Bell, for NEW BOOKS.
North Star,
Archy Moore,
Despotism in America, by the Author of Archy Moore,
Buxton on the Slave Trade,
Temperance, by W. E. Channing,
British India—Thompson's Lectures,
Jay's View,
On the Condition of Free Colored People,
Right and Wrong in Massachusetts,
Madden's Letter to Channing on the abuse of our Rights in the Island of Cuba,
Flag and Wrong in A. S. Societies,
The Envoy,
Emancipation, by W. E. Channing.

COMFORTABLE PRESENTS.
ALL THOSE who wish to make a real comfortable present to their friends on Christmas and New-Year's days, are reminded that the largest assortment of MUFFS may be found at the 'Ladies' Fur Store,'—Prices from 50 cents to 15 dollars each. Ladies and gentlemen, please remember 173 Washington street, nearly opposite the Old South Church.

W. M. SHUTE, Agent.
Dec. 18.

FREE DRY GOODS.
CALICOES.
Bleached and unbleached Muslins.
do do Canton Flannel.
Apron Check, and Colored Muslins.
Brimmed and Plain Pongees.
Bleached, unbleached, mixed, and lead colored Knitting Cotton.
Cotton and Linen Table Diaper.
White Grass Cloth.
Woolen and Cotton Laps.
Fine Linen Thread.
Superfine Bed Ticking, 4-4 wide.
Cotton Pantaloon Stuffs.
Men's and Women's Cotton Hose.
Twilled Muslins.
Also a variety of SILK, LINEN, and WOOLLEN GOODS, Wholesale or Retail.

CHARLES WISE,
North West Cor. of Arch and Fifth sts.
N. B. Persons from a distance, wishing any of the above Goods, can have them sent, by forwarding their order to the subscriber.
Philadelphia, 11 mo. 7, 1840.

Ladies' Fur Store.
CASHMERE Goat-Lynx-Fitch-Jennett-Squirrel, Seal, and Swans-down trimmings—all of the latest and qualities. Also, the same materials in MUFFS of all sizes and prices. Fur manufactures, or repaired, at short notice, and by the best workmen. You are respectfully invited to call.
W. M. SHUTE, Agent,
173 Washington-st., nearly opposite the Old South Church.
Boston, Nov. 6, 1840.

RIGHT AND WRONG IN THE ANTI-SLAVERY SOCIETIES.
by the author of 'The Nations Shall be Great and Free!'
WORKSHEET.
THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented Oct. 14, 1840. For sale at the Anti-Slavery Office, 25 Cornhill. Price